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88 776 [539] White Painted Woman said, "From here on we will have the girl's puberty rite. When the girls first menstruate, you shall have a feast. There shall be songs for these girls. During this feast the masked dancers shall dance in front. After that there shall be round dancing and face-to-face dancing."

Other information, however, emphasizes the importance of the culture hero for this ceremony. "They do this ceremony according to the way Child of the Water directed them," said one spokesman; and another asserted that the culture hero "is the founder of this whole thing."

The pubescent girl herself is identified with White Painted Woman. During the four days and nights of the rite and for four days thereafter the girl must be addressed and referred to only as White Painted Woman. Her dress and decoration are meant to duplicate the costume which the benefactress of the tribe wore during her stay on earth. The very name, White Painted Woman, is symbolic of the body paint with which its first bearer was designed. At one point in the ritual the initiate is painted with white clay so that the promise of her name may be actualized. Throughout the songs and the prayers the girl is likened to her divine namesake; the structure that has been erected is described as "the home of White Painted Woman"; and, as an informant has put it, "the young girl is the image of the real one." This may explain the control over the weather and the curative functions of the adolescent at this period.

[302] [386] [882] [789] [755]

The "little" rite.—The physiological fact of first menstruation is cause for great rejoicing on the part of the family of the girl and is so important that reference is made to it by a different term from the one which means "regular monthly flow." Even though all is not in readiness for the prolonged ritual and celebration, the family and close neighbors gather for a feast and token ceremony, to be followed at a later date by the complete round of ritual.

881 574 [192]

They had a little ceremony for E. It was held at her parents' place. Quite a few people came down. There was a feast and social dancing. The girl was called White Painted Woman for the day of the little ceremony. The ceremony for the girl, who is about fourteen years old, came about noon. She was dressed in an uncolored buckskin costume without much design on it. I don't think it is finished yet. Mrs. S. acted as "she who trots them off" [the attendant] for her. W. sang.

[793]

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ment for this. It is like an issue[14] to the boys that comes automatically. This comes from a certain kind of shaman who has to do with war. The drinking-tube is given by the same person and is issued in the same way. The shaman has prayers to the directions. He throws pollen to the directions as he makes these things. The tube and the scratcher have a lightning design on. When the boy comes back, he returns the hat, scratcher, and tube to the shaman. The shaman can use them again for others.

"One who is a novice is different from the others." The difference is in the first instance a ritual one: "The older men treat the novices reverently because these young men are on one of their first raids and there are restrictions upon them." Like the pubescent girl, the novice is identified with a supernatural. "On the raid and warpath the men call the novice Child of the Water." Sacred aspects are further emphasized by behavior and food restrictions:

> The novice, when he first gets the tube and scratcher and goes out with the others, cannot turn around quickly and look behind him. He must glance over his shoulder first. And in facing the other way he has to turn toward the sun first, the way they throw pollen. Bad luck would come to the party if this was not done.
>
> If the boy does not use the scratcher, his skin will be soft; the flesh will be no good. He has to use the tube for all drinking. It is a rule that is put upon the boy. If he does not use the scratcher and tube, his whiskers will grow fast.
>
> There is also a very strict rule against a novice having sexual intercourse while he is out.
>
> Another thing: he must use the words that have been taught him. If he disobeys in this, he will be very unlucky.
>
> Novices are not allowed to eat warm food, but must eat it cold. If they have to cook the food, they must let it get cold before they eat it. If the novice eats warm food, horses will not be worth anything to him. He is not allowed to eat entrails either. If he eats entrails, he will not have good luck with horses. Meat from the head of an animal is forbidden to him also.

To these rules various informants have added others. The novice should not gaze upward when he is on the raid or a heavy rain will come. He is not supposed to laugh at anyone, no matter how amusing the situation. He must speak respectfully to all the men and must not talk freely or obscenely about women. He must stay awake until he is given permission to lie down; to go to

[14] The Chiricahua refer to rations and goods distributed by reservation officials and the military as "issues."

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881 868 702 721 784 [513] [260] [262] sleep before the others would show indolence and would cause all the members of the party to be drowsy. The novice is cautioned against eating heartily lest he become gluttonous, and he is forbidden to eat choice parts of the meat or anything from the inside of the animal. When captured stock is killed on the return journey, the tough neck part is set aside for him. Also the ban against anything from the inside of an animal is then relaxed, and novices may be fed lung so that the stock will not become exhausted before the party reaches home.

881 868 702 721 Although his conduct is so important for the success of the expedition, the novice is obliged to gain his practical experience in a subordinate capacity:

> They take the novices four times for the rough work but won't let them fight. It is to toughen them, they say.
>
> The novices have to get the water and wood and do the heavy work around the camp when the men stop for the night. The men order them around pretty much. They must get up early in the morning and build the fire and care for the horses if there are any along. They are told, "Go over there and get those horses," and they have to go pretty fast. They have to do the cooking and make beds for the men. Sometimes they carry provisions for the men too. The men make these boys stay up on guard. They are the only ones who do guard duty.

881 868 702 721 192 The words which the boy learns and which he is instructed to use during his first four raiding journeys constitute a vocabulary of circumlocutory elements which replace ordinary forms of speech: "They had ceremonial words. Just the novice used them and only while he was out on the raid. The old men taught them these words and said, 'This is the novice's talk.'" In the raid or war vocabulary the term for heart becomes "that by means of which I live"; the customary word for pollen is replaced by a form which can be translated "that which is becoming life"; the owl is referred to as "he who wanders about at night," etc. Approximately eighty forms belonging to this special vocabulary have been collected. It is probable that the vocabulary was never a great deal more extensive, for the novice continues to designate most objects in the usual manner.[15]

[15] For a full analysis of the vocabulary see Opler and Hoijer, "The Raid and War-Path Language of the Chiricahua Apache," *American Anthropologist*, October–December, 1940.

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even forty times to have a baby. There are cases where a baby has come sooner, but they are very rare. I believe this today. It is a general Chiricahua belief. I have seen it work out too many times to doubt it. 842

Acceptance of this idea reduces the fear of the consequences of an isolated sexual experience, but it dooms the unmarried mother to the stigma of having been repeatedly unchaste. The girl who claims that she is with child as the result of but one misstep is simply not believed. [558] [848] [836]

In another account the blood accumulation theory is worked out more precisely:

You have to have intercourse with a girl more than once to get a baby started. If you do it about three times a week, you will have a baby started in about two or three months. But it depends on the man and woman and on how much they do it. I know of a girl who had intercourse with a man many times in one night. If a girl did it at that rate, it wouldn't take any time at all to get a child started. [833]

This theory of conception does not demand that the necessary semen be that of one man:

If a woman has intercourse with more than one man over a period of time, the child that comes will belong to both of them; each man contributes something to its physical makeup. The child will belong mostly to the man who has had most intercourse with the woman. If a woman has intercourse with many men and a child is born, the men say that each one has some small part in the child. Of a child of a loose woman one often hears a man say, "I have an elbow in there," or, "I have a foot in there."

It is believed that many men can be the father of one child. If a woman goes with several men, it is said that the child belongs to all of them. That is why an illegitimate child is so good-looking. He has the good points of all the men. And that is why the word for illegitimate child means "child of many." It can have parts from more than one man. [827] [848] [792]

It is obvious from the last two excerpts that there exists a well-defined concept of heredity, based upon the continuity of the "blood" and its properties. This was made more explicit by a commentator who declared: "Children look like their parents. My oldest daughter looks like my mother, the old men tell me. My youngest daughter looks like her mother." This view is also expressed in joking. Thus, a young man was told by his friends that his big ears strangely resembled those of an illegitimate child whose parentage had not been fully accounted for. 842 827 [522]

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832 ceremony. He got a young woman with it. Everybody knows he influenced her.
578 She chased him all around, day and night, when she was a young girl. He's much
825 older than she is. That girl was very pretty and he was ugly. They think he used butterflies. They say that he has been helping some other people with his power too. I've heard young fellows talking about it.

And they talk about another man that way too. It shows. He has two wives, one in secret. He's not good-looking; he hasn't anything. That's how you know. Some suspected N. of having love power because he had two wives. Some even suspect C. They say he's got a pretty fair-looking wife and doesn't do anything. They say anything about you these days.

They think that the time to perform this ceremony is in spring or midsummer when the butterfly is out. Then it works easier.

832 In an expansive mood, one man revealed that in his younger days he was "so lucky with the girls that many said it was love power." He added, however, "I swear that I never had one little bit of this power."

832 But there are practitioners who do carry on such ceremonies:
791 There are people who can make others love you. Their work is not considered a disgrace like that of a witch. If you are a man, you go to one of them and say that you want a certain woman. You must pay these people.

[82] In the ceremony they use the sun, the butterfly, and water. When they want to influence you, they splash water on you with the hand. Sometimes they have something shiny to flash in your eyes. Sometimes they take a piece of your clothing or your hair—something of yours is needed to work with. They sing to the sun. They think that the sun can stretch a net like a spider's net and catch a person in it.

I had a friend, an old man, who used to boast to me that he had such power. He married a young girl. I asked, "How did you get your wife?" He said, "I used power." I believed him because it looked queer to me. He was not good-looking either. He said that when he prayed to a girl he made her put on the nature of a butterfly. She would then fly here and there, take no responsibility, and have no worry about the future, and so you could make love to her.

[823] The use of water is especially interesting, for the term meaning
[192] love power, while it does not yield to linguistic analysis in entirety, is evidently related to the word for water.

Concerning the reality of a love ceremony another informant said:

There was a man at Whitetail who knew the ceremony pretty well. He died about 1919. . . . . The old man, if I liked a girl, could be hired to get her for me. He would sing over the girl for me, and when he finished, the girl would come right in and sit down. Then she would love me forever and never leave me.

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Residence with or near his affinities is almost imperative for the man, for obviously it would be an insupportable burden for him to maintain a distant encampment of his own and still provide liberally for his wife's parents. Moreover, his identification with these affinal relatives is not without its reciprocal benefits. 591 606

At marriage a man goes to the camp of the girl's parents to live. We do this because a woman is more valuable than a man. We do it to accommodate the woman. The son-in-law is considered a son and as one of the family. The in-laws depend a great deal on him. They depend on him for hunting and all kinds of work. He is almost a slave to them. Everything he gets on the hunt goes to them. In return he has privileges with the property of his wife's people. He can get anything they have very easily. It is understood that he can call on them for aid. This relationship dates from the time of consent to the marriage. [562]

Sometimes the arrival of the groom is the signal for a celebration at the encampment of the bride to which relatives and friends of the couple are invited. The expense and labor are borne by the woman's relatives, although the man's kin, if they live close by, may assist. The program is the usual one of games, feasting, and social dancing. The festivities continue through a day and late into the night. 585 574

After marriage the face of the world is changed for the young man: he removes to another residence, he becomes drawn into the orbit of a new economic constellation, and he becomes subject to the edicts and desires of new masters. 585

THE MAN AND HIS WIFE'S RELATIVES

Primary avoidances and the avoidance behavior pattern.—The regular terms for various affinal relatives are all forms of one verb—the verb "to carry a burden." There have been recent extensions of the meaning of this root, but in the older sense the burden to which reference is made seems to have been the proceeds of the hunt: 601 192 • 601 192 224

I can say to anyone, "I will bring in [carry in] deer for you," using this word. Friends have said this to me because I do not hunt much. I say to them, using the same word, "Yes, bring in the game for me." This does not imply any relationship between us necessarily. On the other hand, when it comes to marriage, we speak of one who marries into our family as "one who carries things in for me" in the sense of "one who goes out and kills and carries in game for me." The word means to me that in the old days a son-in-law would go out and kill game [606]

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601 192 224 606 for his parents-in-law. The word implies to me that the man's business is to hunt in this fashion for me if I am the father-in-law. It is his obligation to do so forever.

601 602 192 [606] It is not alone the father-in-law who calls a son-in-law "one who carries burdens for me." Every relative of the wife, no matter how remotely connected, is entitled to so address or refer to the husband. And the term with which he reciprocates is simply another form of the same verb which means "one for whom I carry burdens."

584 602 606 From the moment that consent to the marriage has been given, a relationship of total avoidance is established between the husband and certain of his wife's relatives. With these persons, avoidance is the unalterable rule and no choice is permitted. "Even if your wife's parents don't approve of the marriage, they have to be ashamed [practice avoidance] anyway." These obligatory avoidance affinities are: the wife's mother, her father, her mother's mother, and her father's mother. Thus, when the young man comes to his new home, there are at least three affinal relatives living close by (providing they are still alive) upon whom he may not look, and who may not see him. Even at the marriage feast this rule of avoidance must be respected. Avoidance makes necessary certain precautions in the arrangement of homes and obviates the possibility of a common meal for the larger relationship group, even though its members share the same larder.

606 602 [591] [585] 606 591 264 596 602 A man lives near his in-laws and brings what he gets on the hunt back to them, all of it. His food is prepared there at his mother-in-law's place anyway. [361] The camp of the young people is so arranged that the place of the parents-in-law cannot be seen; it might be behind some brush with the door facing the other way. The wife eats with her husband, though the food is usually prepared at her mother's home.

593 264 606 The bringing of food to the husband by the wife is termed "she sets something in a container before him":

[196] This means the act of the wife in bringing to her husband food that has been prepared by her mother. The word is now jokingly used to lazy men in the sense of, "You want things pretty easy, don't you? You want things brought on a silver platter to you."

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595 second woman." Another commentator, however, feels that separate households for wives is the more usual state, especially in times of peace, although "sometimes in wartime they are in the same house because of the danger." In all probability adjustments are made to needs and particular situations. The size of the family and the degree of cordiality existing between wives have much to do with the determination of living arrangements.

595 554 Leadership and wealth come with years and experience; therefore, a man is not likely to take a second wife until a good many years after his first marriage. This may account, in part, for the absence of serious friction between co-wives. The older woman normally has shared her youth with her husband, has borne him children, and has attained status and a good deal of control over the family before the second wife enters the household. She often welcomes the newcomer for the assistance the arrangement will give her with the household duties. Sometimes it is at her instigation that another wife is taken. Since only leaders and wealthy men can afford to have more than one wife, polygyny is not widely practiced. No more than 20 per cent and perhaps only 10 per cent of the men would be able to undertake such responsibilities.

THE SORORATE AND LEVIRATE

587 [192] At the death of a wife or a husband, the surviving mate is spoken of as "one who has become *ica*." The word *ica* does not yield to linguistic analysis, but it has the force of "bound to" or "under the control of." Those who exercise the control are the relatives of the deceased spouse. Those to whom the surviving partner is "bound" (in the sense that they may request marriage of him or her) are the dead person's siblings and cousins of the

587 196 same sex. Of the terminological usage one informant explained: "A man shouldn't say of another man, 'He is "bound" to me.' He should say, 'He is "bound" to us,' meaning to the whole family. But a man can be 'bound' to a woman." Another said of the word: "When you say, 'She (he) becomes "bound,"' you mean that the person is a widow or widower, but is not free."

587 The substance of the sororate and levirate has been defined thus:

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mony *(6:296)* reported the use of sunflower seeds among the Apache who ground them on a metate and made the resulting flour into cakes; Bourke *(2:47)* referred to the Apache and other Indian groups as having cultivated the sunflowers about 1870, the seeds of which were ground with corn into meal and made into cakes. Bourke's information that the Mescalero and Chiricahua Apache cultivated the sunflower is probably erroneous for these Indians are not known to have ever cultivated this plant. A jam made from the fruits of the three-leaved sumac *(Rhus trilobata)* was formerly extensively eaten with bread made from sunflower seeds. This jam is no longer in common use.

Seeds of other plants ground to make bread were notably false flax *(Camelina microcarpa)*, tansy mustard *(Sophia incisa)*, and the thistle *(Cirsium pallidum)*, none of which, however, were utilized extensively. The plants were threshed mechanically—false flax and thistle by shaking vigorously in the sack in which they were collected, tansy mustard by beating the pods with sticks. They were then winnowed, formerly in a hide because the seeds, especially those of false flax, would go through a burden basket, although a *tsa* (shallow basket) could be used. The flour from these species of seeds was made into dough and baked or the seeds might simply be boiled and eaten as were sunflower seeds.

The ripe pods of the vetch, *Vicia melilotoides*, as well as the wild pea, *Lathyrus leucanthus*, were cooked and eaten, or they might be dried and stored, to be soaked and boiled later.

BEVERAGES AND NARCOTICS

The most common and important drink among the Mescalero and Chiricahua Apache was *tulbai* (an Apache term meaning "water, grey" from the Apache *tu*—"water" and *bai* from *tibai*—"grey") One occasionally reads about the Apache using *tiswin*, also *twilt-kah-yee*. Cremony *(6:245)* wrote of an intoxicating beverage by the latter name, distributed freely by the Apache at their puberty

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ceremonies. The Spanish-American name is *tesvino*, probably connected with *vino*—wine, and the Americans have altered it to *tiswin*. *P'tiswing* was evidently another modification of *tesvino* or *tiswin*. The Indians, many of whom spoke Spanish, often used the term *tesvino* and now often use *tiswin* instead of the native term. *Tulapai* and *twiltkah-yee* were probably attempts of the whites to pronounce the native name. To make the beverage, shelled maize was soaked in water for about twenty-four hours and placed in a narrow trench lined on both sides with grass. The maize was covered with grass and soil, then with a blanket; or sometimes the blanket was laid directly over the corn without the use of grass and soil. Each morning the trench was sprinkled with water to facilitate the germination of the maize. When the corn-sprouts were about one and one-half inches long the seedlings were removed from the trench and finely ground twice between two rocks, then boiled in water until the mixture was reduced to half the original quantity. Enough water was added to fill the vessel and the liquid again boiled for a short time (until about two inches from the top of the vessel), strained through a cloth (at present a flour-sifter is often used), and cooled. It was allowed to ferment in a water jar until about noon of the next day, when it was ready for consumption. According to Hrdlička (*11*:191), as well as Browne (*3*:411), the general practice was to place the mash in a jar that previously had been used for brewing and which was never washed, the pores of the vessel retaining the organisms necessary to start fermentation. In the absence of sugar, mesquite flour (*Prosopis glandulosa*) or sahuaro syrup (*Carnegiea gigantea*) was used as sweetening. This finished product is known as *tulbai* and must be drunk within a few hours after it is prepared or "it gets weak and is no good." In other words, the alcohol is converted into acetic acid, giving the beverage a sour taste.

Mention should be made here that the preparation of this beverage was the woman's work and prerogative, and men seldom had anything to do with the brewing. Some of

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List of Common, Apache, and Scientific Names of Plants to Which Reference Has Been Made

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Aciphyllaea, *tsisdzanebizaye*—"Small woman wood" *(Aciphyllaea acerosa* (DC.) A. Gray)

Algerita or redberry, *tsiltsui*—"yellow wood" *(Berberis haematocarpa* Woot.)

Amole, soapweed, *etlode*—*(Yucca glauca* Nutt.)

Anglepod, *digone*—*(Vincetoxicum productum* (Torr.) Vail)

Aspen, *tanabazi*—"round leaves" *(Populus tremuloides* Michx.)

Beargrass, *etlodcitsa*—"Yucca fringed" *(Nolina microcarpa* S. Wats.)

Cactus, coyote or turkey, tesajo, *xuclogo*—"crazy cactus" *(Opuntia leptocaulis* DC.)

Cactus, giant or sahuaro, *xucntsai*—"large cactus" *(Carnegiea gigantea* (Engelm.) Britt. & Rose)

Cactus, golden-spined strawberry, *xucbi*—*(Echinocereus chrysocentrus)*

Cactus, hedgehog, *xucbi*—*(Echinocereus coccineus* Engelm.)

Cactus, hedgehog or desert strawberry, *xucbi*—*(Echinocereus fendleri* (Engelm.) Rümpl.)

Cactus, salmon-flowered hedgehog, *xucbi*—*(Echinocereus lesanus* (Hook.) Lemaire)

Cactus, horned toad, *xucdedjulebizaye*—"small round cactus" *(Neomammillaria mainae* K. Brandegee)

Cactus, orpan pipe, pitahaya dulce, madaya *(Lemaireocereus thurberi* (Engelm.) Britt. & Rose)

Cactus, prickly pear, *gultcide*—*(Opuntia* sp.)

Cactus, rainbow, *xucbi*—*(Echinocereus rigidissimus* (Engelm.) Rose)

Cactus, snowball pincushion, *xucbi*—*(Neomammillaria oliviae* Orcutt)

Cactus, sunset, *xucbi*—*(Neomammillaria grahami)*

Cat-tail, *tel*—*(Typha latifolia* L.)

Celery, wild, chimaja, *tlotalbildadjintndei*—"plant they drink soup with" *(Cymopterus fendleri* A. Gray)

Chokecherry, *dze*—*(Prunus melanocarpa* (A. Nels.) Rydb.)

Chokecherry, *dzedeyui*—"sour choke cherry" *(Prunus virens* (W. & S.) A. Nels.)

Cota, Indian tea, *tlogaze*—"coffee plant" *(Thelesperma gracile* (Torr.) A. Gray)

Cottonwood, valley, *tis*—*(Populus wislizeni* (S. Wats.) Sarg.)

Currant, *tibidze*—"horse berry" *(Ribes mescalerium* Coville)

Currant, *nantece*—"black fruit" *(Ribes wolfii* Rothr.)

Dandelion, *tloniltse*—"kills grass" *(Taraxacum officinale* Web.)

Datil, soapweed, *etlode*—*(Yucca baccata* Torr.)

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Dock, *teigoetline*—"it is sticky" (*Rumex occidentalis* S. Wats.)
Dragon-head, *dziltlohnltcin*—"smelly mountain plant" (*Dracocephalum parviflorum* Nutt.)
Elderberry, *tsizol*—"soft wood" (*Sambucus microbotrys* Rydb.)
Evening primrose, *ndabaze*—"eye medicine" (*Anogra albicaulis* (Pursh) Britton)
Evening primrose, yellow, *tlonaitsui*—"plant with yellow flowers" (*Galpinsia lavandulaefolia* (Torr. and Gray) Small)
Evening primrose, *binestandadjiale*—"its fruit that is chewed" (*Anogra* sp.)
False flax, *tlaldei*—(*Camelina microcarpa* Andrzej.)
Fern, lip, *tlogaze*—"coffee plant" (*Cheilanthes fendleri* Hook.)
Gooseberry, *dayдje*—(*Ribes leptanthum* A. Gray)
Gooseberry, *dayдje*—(*Ribes pinetorum* Greene)
Grape, *dastsa*—(*Vitis arizonica* Engelm.)
Grass, *tlobindaltci*—"red-eyed grass" (*Muhlenbergia neomexicana* Vasey)
Grass, big blue-stem, *tloltcide*—"red grass" (*Andropogon furcatus* Muhl.)
Grass, bunch, *tlaltso*—"big grass" (*Sporobolus airoides* Torr.)
Grass, dropseed (*Sporobolus cryptandrus* (Torr.) A. Gray)
Grass, grape-vine mesquite, *ndatso*—"big eye" (*Panicum obtusum* H. B. K.)
Grass, marsh foxtail, *lostsobitse*—"rat tail" (*Alopecurus aristulatus* Michx.)
Grass, mesquite, *tlo*—"grass" (*Muhlenbergia wrightii* Vasey)
Grass, *tlohinda*—"grass, its seeds" (*Muhlenbergia* sp.)
Grass, panic, *tloldei*—(*Panicum bulbosum* H. B. K.)
Grass, sacaton (*Sporobolus wrightii* Munro)
Grass, tall, or side-oats grama, *tlobindailkehntii*—"grass with the seeds lying on top of one another" (*Bouteloua curtipendula* (Michx.) Torr.)
Grass, Texan crab, *tsiyetlo*—"mosquito grass" (*Schedonardus paniculatus* (Nutt.) Trel.)
Ground-cherry, *nestani ygati*—"fruit that you see through" (*Physalis neomexicana* Rydb.)
Hackberry, *iyntlidz*—"hard seed" (*Celtis reticulata* Torr.)
Hawthorne, manzana de puya larga, *itcoentsei*—"big rose" (*Crataegus cerronis* A. Nels.)
Hop vine, *banbilagoindahi*—"make bread with it" (*Humulus lupulus neomexicana* A. Nels. and Cockerell)
Horsemint, *tloldai*—(*Monarda menthaefolia* Graham)
Jamesia, *tsilbaye*—"grey wood" (*Jamesia americana* Torr. and Gray)
Jimson weed, *itanasbase*—"round leaf" (*Datura meteloides* DC.)

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Juniper, alligator, *talehntsai*—"large juniper" (*Juniperus pachyphloea* Torr.) 137 192 •

Juniper, one-seeded, *tale*—"popping (when burning)" (*Juniperus monosperma* (Engelm.) Sarg.)

Juniper, Rocky Mountain, *taledeyui*—"sour juniper" (*Juniperus scopulorum* Sarg.)

Lamb's quarter, *ita*—"leaf" (*Chenopodium alba* L.)

Locust, New Mexican, *tlogocade*—"hooked plant" (*Robinia neomexicana* A. Gray)

Leucelene, *tloigaibizaye*—"small white plant" (*Leucelene ericoides* (Torr.) Greene)

Maple, box elder, *tcilntsei*—"large ash?" (*Acer negundo* L.)

Maple, New Mexican, *itaacdlaye*—"five leaves" (*Acer neomexicanum* Greene)

Marigold, fetid, *tlonda*—"plant with seeds" (*Dysodia papposa* Hitchc.)

Maurandia, *tlonanesdidzi*—"vine" (*Maurandia wislizeni* A. Gray)

Mescal, century plant, *inada* (*Agave parryi* Engelm.)

Mesquite, *nastane*—"that which lies about" (*Prosopis glandulosa* Torr.)

Milkweed, *tloibee*—"milk plant" (*Asclepias speciosa* Torr.)

Mint, *tlohntcine*—"smelly weed" (*Mentha penardi* (Briq.) Rydb.)

Mountain laurel, frijollito or frijollilla, *yultudi*—"red bead" (*Bronssonetia secudiflora* Orteg.)

Mountain Mahogany (*Cercocarpus montanus* Raf.)

Mulberry, *tselkane* (*Morus microphylla* Buckl.)

Oak, *tcintcile* (*Quercus*—all species except the following one)

Oak, *tcintcile donagogade*—"oak that never dies" (*Quercus grisea* Liebm.)

Onion, wild *dzilyasaɣya*—"mountain onion" (*Allium cernuum* Roth.)

Onion, wild (*Allium geyeri* S. Wats.)

Osha, chuchupate, *haitcide*—"dig up" (*Ligusticum porteri* Coult. & Rose)

Palma (*Yucca macrocarpa* (Torr.) Engelm.)

Palmilla, *etlodeitsos*—"slender yucca" (*Yucca elata* Engelm.)

Pea, wild, *teitcada* (*Lathyrus leucanthus* Rydb.)

Pennyroyal, *tlonltcine*—"smelly plant" (*Hedeoma nana* (Torr.) Greene)

Peyote, dumpling cactus, *xucladjintndei*—"cactus which they eat" (*Lophophora williamsii* (Lemaire) Coult.)

Pigweed, *ndaji*—"black eye" (*Amaranthus retroflexus* L.)

Pine, limber or Western white, *gadndeze*—"long needles" (*Pinus flexilis* James)

Pine, piñon, *nictci* (*Pinus edulis* Engelm.)

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137 Pine, Western yellow, *bentciye*—"wind blows against it" (*Pinus scopulorum* Lemmon)
192 Pitahaya dulce. See organ pipe cactus
Plum, wild, *dzetso*—"big berry" (*Prunus americana* Marsh)
Potato, Indian, camote de ratón, *leisdze*—"rots in the ground" (*Hoffmanseggia densiflora* Benth.)
Potato, wild *dzilɣanigokadze*—"mountain-top potato" (*Solanum fendleri* A. Gray)
Potato, wild, *nigokadze bezaye*—"small potato" (*Solanum jamesii* Torr.)
Privet, wild *iyentlidzi*—"hard seed" (*Forestiera neomexicana* A. Gray)
Purslane, common, *tsiɣalcide*—"red hair" (*Portulaca oleracea* L.)
Raspberry, *dakalentsei*—"big strawberry" (*Rubus arizonicus* (Greene) Rydb.)
Red root, tumbleweed, *ndajin*—"black eye" (*Amaranthus graecizans* L.)
Rose, wild, *itcoc* (*Rosa fendleri* Crép.)
Rubber plant, New Mexican, mariola, *tlonadjiltohe*—"plant for smoking" or *tsigaze*—"wood coffee" or *gaze*—"coffee" (*Parthenium incanum* H. B. K.)
Sage, *iyaai*—"extends up" (*Artemisia aromatica* A. Nels.)
Sage, *tsejintci*—"strong smelling sage" (*Artemisia ludoviciana* Nutt.)
Sahuaro. See giant cactus.
Screw bean or tornillo, *tsesdise*—"rock twisted" (*Strombocarpa pubescens* (Benth.) A. Gray.)
Sedge, *tloliyesze*—"plant that stands next to horse" (*Cyperus fendlerianus* Boeckel)
Shepherd's purse (*Capsella bursa-pastoris* Medic.)
Soapweed, datil, *etlode* (*Yucca baccata* Torr.)
Sotol, *kogice*—"fire stick?" (*Dasylirion wheeleri* S. Wats.)
Strawberry, *dakale* (*Fragaria bracteata* Heller)
Sumac (*Rhus cismontana* Greene)
Sumac, desert, *teiltcihisdlusi*—"curly sumac" (*Rhus microphylla* Engelm.)
Sumac, three-leaved, lemita, skunk-bush, *teiltci*—"smelly wood" (*Rhus trilobata* Nutt.)
Sunflower, common, añil, *nonɣile* (*Helianthus annuus* L.)
Sunflower, *nandelebizaye* (*Helianthus canus* (Britton) W. & S.)
Tansy mustard, *tlaldeihntei*—"bitter grain" (*Sophia incisa* (Engelm.) Greene)
Thistle, *tlobindadatlidje*—"plant with blue seeds" (*Cirsium pallidum* W. & S.)
Unicorn plant, *daaɣadebitabizaye*—"unicorn plant with small leaves" (*Martynia louisiana* Mill.)

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Vetch, *libida*—"horses food" (*Vicia melilotoides* W. & S.)
Walnut, nogal, *haltsede*—"that which one breaks" (*Juglans major* (Torr.) Heller)
Wood-sorrel, *itadnkodje*—"sour weed" (*Oxalis violacea* L.)
Gooseberry, *daudje*—(*Ribes lepthanthus* A. Gray)
Gooseberry, *daudje*—(*Ribes pinetorum* Greene)
Grass, bunch, *tlaltso*—"*big grass*" (*Sporobolus airoides* Torr.)
Grass, march foxtail, *lostsobitse*—"rat tail" (*Alopecurus aristulatus*
Grass, mesquite, *tlo*—"*grass*" (*Muhlenbergia wrightii* Vasey)
Grass sacaton (*Sporobolus wrightii* Munro)

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After the fourth word Child-of-the-Water will be mentioned. At the sixth word White-Painted Woman will be mentioned. Then you dance and after the singing let him eat the gravy." Everything came out the way he said.

Then they wanted to hear Tuisga sing. Tuisga started to sing himself. Tuisga said later, "Neither of us remembered one word of that song afterward. That was a supernatural song. Power was practicing it on me. I did not know it. Through it they were healing me."

After the ceremony everyone was glad.

I wasn't there at this time. He told me the story night after night, for he wanted me to be a shaman. He said, "You listen to this. It's worth while. And some day you will know the ceremony and be telling it like this."[15]

4. *The Witch Who Made Off With a Horse*

Enti was a Central Chiricahua, but he was always traveling around.[16] Once he came to the camp of Old Chihuahua, the Eastern Chiricahua chief.

Chihuahua asked him, "Have you seen any Indians on your way here?"

"No."

"I wonder where they are. There used to be many Indians all through there. Maybe they've been driven out of there. I hear you have power to find people and to see the enemy. Suppose you hold a ceremony for us tonight and look for us."

[15] Stories concerning the acquisition of a ceremony and its successful use are part of the stock in trade of the shaman. In order to insure cooperation and respect from his patient and the on-lookers, he usually prefaces the ceremony proper by such accounts. For an expansion of this point see Morris Edward Opler, "Some Points of Comparison and Contrast between the Treatment of Functional Disorders by Apache Shamans and Modern Psychiatric Practice," *American Journal of Psychiatry*, May, 1936, 1371–1387. A ceremony, subject to the approval of the power which is its source, may be passed on by a shaman to another person, and when it is so transferred it is necessary that the novice hear and learn the lore associated with it.

[16] The word *en'tí* (i nasalized) literally means "witch" or "sorcery."